

Vox Clamantis.



sincere friend and occasional contributor of *THE REVIEW*—a scholarly and zealous priest of the Society of Jesus—in wishing me a Merry Christmas and a Happy New Year, incidentally refers to his own first attempt at writing for the Catholic press. This attempt, he says, “proved two things: 1. That tastes and ideas differ greatly; 2. That it is exceedingly difficult for a writer not to offend.” “This last consideration,” he adds, “led me to judge more mildly the occasional mistakes of writers whom I otherwise esteem.”

Fully aware of my own shortcomings, I freely acknowledge the justice of the same writer's further remark: “You will not take it amiss if I tell you candidly that at times indeed, as is so beautifully admitted in your touching salutatory ‘Through the Breakers’ in No. 1 of volume viii, the tone of *THE REVIEW* has not been ‘majestic and calm;’ sometimes (not *often*, as you say there) its temper was a little ‘violent,’ though surely not ‘vainglorious.’ But I never forget what a grand old Jesuit told me years ago in Germany: ‘He who does not do some foolish things, will rarely perform anything sane and wise; and every man who accomplishes really excellent work, will now and then overshoot the mark.’ To tell the truth, this maxim has proved a consolation for me whenever out of foolish zeal I blundered. Still, I do not want to begin the new year with preaching, but I say: Continue to ‘fight the good fight of faith. . . . thou hast confessed a good confession before many witnesses.’ (I. Tim., 6, 12.)

It is such discerning criticism and such genuine encouragement as this which steels my heart to keep at it in spite of misgivings, and of grievous mistakes of which no one can be more ruefully conscious than myself. For, though it may seem paradoxical to many who have watched my career as a “fighting editor,” the journalistic profession has ever been irksome to me, and grows more irksome from year to year. Much against my own inclination I am compelled to spend a considerable portion of my none too exuberant energy in criticizing other people—a life of antagonism that is not naturally congenial to me.

“We might have much peace,” says the saintly à Kempis, “if we would not busy ourselves with the sayings and doings of others;” and a well-known saw of the Bard of Avon may not unfitly be paraphrased thus:

“What infinite heart's ease must editors neglect,
That private men enjoy.”

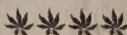
Mr. John Bigelow, associate editor of the New York *Evening Post* from 1849 to 1861, confessed that he quit the journalistic profession for precisely this reason. "It was a great relief," he said in a review in the centennial jubilee number of the paper, "to be out of it and no longer responsible for what some people were doing, that I was unable to approve of. It is difficult enough to judge the motives of our own conduct; to judge the motives of others is dangerous."

How I sigh for such relief! Frail health may bring it quicker than I expect. Meanwhile I mean to do what I conscientiously and prayerfully conceive to be my duty as a twentieth-century Catholic editor, harshly though it may clash at times with my natural inclinations; and my only wish on this blessed Christmas night is that if I fail to do it to the full extent of my bodily and spiritual powers, the good God, who has given me this difficult and, from a worldly viewpoint, ungrateful mission, may show me the way to an humbler and more congenial sphere, where I have a better chance to attend to the "*unum necessarium*"—to work out my own salvation in comparative solitude and peace. I would rather that my right hand be withered and THE REVIEW go to noggin-staves, than that it be an engine for any other cause but His and that of my beloved Mother, our Holy Catholic Church.

I have changed the form of THE REVIEW in accordance with the desire of many readers, and have reduced it slightly in size, in order to be able to economize my strength and give more careful thought to the matter that goes into each issue. I hope my subscribers will think it an improvement, or if they do not, will at least credit me with a good purpose. I thank them one and all for their support and pray that it may not fail me till the day when it shall please the Master to raise up the real "*Louis Veuillot des États-Unis*"—which I am *not*, despite Rev. Dr. Maignen's reiteration of the well-meant compliment in his latest book*)—to carry out with a larger wisdom and more unerring discernment, though not, I trow, with greater devotion, the work inaugurated for His honor and the glory of His Church by the humble scribe of THE REVIEW, who realizes more strongly from day to day that he is not, and can not be, more than a

VOX CLAMANTIS IN DESERTO.

*) *Nouveau Catholicisme et Nouveau Clergé*, par Charles Maignen. Paris: Victor Reteaux, 82 Rue Bonaparte. 1902. (p. 85.) The book shall be reviewed shortly in this journal.



The Cincinnati Convention and Catholic Federation.



HERE is no need for THE REVIEW to rehearse the details of the meeting held on the tenth of December in Cincinnati for the purpose of establishing a national Federation of Catholic societies.

The number of delegates was smaller than had been expected—about three hundred; but they claimed to represent no less than 600,000 Catholics—all of Irish or German extraction, no other nationality besides these being represented.*)

The convention received by cable the blessing of the Holy Father and was addressed by five bishops—Msgr. Elder of Cincinnati, Msgr. Horstmann of Cleveland, Msgr. McFaul of Trenton, Msgr. Messmer of Green Bay, and Msgr. Maes of Covington.

The name finally selected was The American Federation of Catholic Societies, which is an improvement upon the unwieldy title originally suggested.

We have not yet a copy of the constitution as finally adopted, but understand that it provides for a federation of the Catholic societies of the U. S. somewhat after the model of our Union of States. No society loses its autonomy. No State shall have the presidency more than two consecutive terms and no man for more than two years. The basis of representation is two delegates from each local society, and the same ratio is carried up from parish to county, from county to State, and from State to the national organization. State federations shall have one delegate for each 1,000 members and one for each fraction of 500 or more. Provision is made for the necessary resources by an initiation fee of five dollars and a moderate per capita tax. Conventions are to be held annually on the third Tuesday in July. For the next one Chicago was chosen.

After a spirited contest for the offices †) the following were selected:

President, Thos. B. Minahan, of Columbus, Ohio; First Vice-President, Louis J. Kaufmann, of New York; Second Vice-President, Thos. H. Cannon, of Chicago; Third Vice-President, Daniel Duffy, of Pottsville, Pa.; Secretary, Anthony Matré, of

*) President Gouner of the German Central-Verein rightly emphasized in a strong address that the Federation, to be really national and effective, must embrace ALL Catholic American societies, and the future must bring into its fold not only the Catholics who are of German and Irish extraction, but also the French-speaking American Catholics, the Poles, the Bohemians, etc. These sentiments were heartily applauded, and it is to be hoped that the different non-English speaking Catholic societies will promptly unite their forces with those of the German and the Irish-American Catholics. (Cfr. Catholic Tribune, Dec. 26th.)

†) "It seemed for a while," says an eye-witness, "that the whole work of the convention was to be ruined by the ambition of a few delegates; it is owing only to the noble and fearless conduct of President Fries and the well-meant advice of Bishops Messmer and McFaul that the little bark of the Federation was not knocked to splinters on the rocks of jealous office-seekers."

Cincinnati; Treasurer, Henry J. Fries, of Erie, Pa.; Marshall, Christopher O'Brien, of Chicago. Executive Committee: Nicholas Gonner, Dubuque, Iowa; Gabriel Franchère, Chicago; E. D. Reardon, Anderson, Ind.; S. W. Gibbons, Philadelphia, Pa.; P. E. Maguire, Pittsburg, Pa.; M. P. Mooney, Cleveland, Ohio; M. Fabacher.

A number of commendable, if weak and all too generalizing, resolutions were adopted, declaring the object of the Federation to be the spread of fraternal relations among the various Catholic societies throughout the United States, in the hope that they increase in membership, improve in organization and methods of administration, and become more effective as instruments for the inculcation of practical Catholic faith and morality, with the consequent sound citizenship; declaring filial devotion and loyalty to the Pope and the Church; recommending to the faithful and those outside of the fold the study of the Holy Father's encyclicals; pledging devotion and patriotism to our common country; condemning the assassination of President McKinley and pledging encouragement to those who are laboring in the interest of a sound Catholic press, literature, and education, and urging the members cordially to support and protect the same.

The second day's proceedings were notable for a vigorous address made by Bishop McFaul, who took the stage when the name of a clergyman was suggested for membership in the Executive Board, to insist that there should be no official connection between the clergy and the Federation, since the organization would be able to do the work for which it was intended only if it maintained its distinctive character as a confederation of laymen. (*Catholic Citizen*, No. 8.)

It was decided, by a vote of 157 against 80, in spite of the almost unanimous opposition of the German delegates, to admit societies of Catholic women into the Federation. This was most decidedly a *faux pas*, which we trust will be remedied at Chicago.

The German delegates were furthermore defeated on the issue of State federations. They contended that the various societies of different nationalities should form separate State federations, and that these be affiliated with the national body. The ratio of representation, allowing direct representation for single societies (two delegates each) and giving State federations but one delegate per thousand members, is not such as to encourage State federations, which are the only sound basis for a national union.

As for the question of seeking the formal approval of the hierarchy, Bishop McFaul settled that by declaring, after consultation with a number of his brother-bishops, in a well prepared address, that "the approbation of the hierarchy was not requested, because such approbation would have given to the Federation the

character of a Church movement, whereas it has originated with the laity and must live or die by their interest in it."

The *Catholic Citizen* and other Catholic journals have noted with pleasure that "the convention deliberately and definitely turned its face away from politics—partisan and otherwise, even refraining from making a list of supposed Catholic political grievances." In matter of fact the keynote of the convention's wisdom in this matter was furnished by President Minahan, when he said on the opening day: "We have absolutely nothing to do with politics, good, bad or indifferent, neither shall politicians of any persuasion ever share in our counsels;" and by a clause in the constitution which reads: "Partisan politics shall not be discussed in any meetings of this Federation or of its subordinate bodies; nor shall this body or any of its subordinate bodies indorse any candidate for office." †)

A Federation absolutely eschewing politics is not apt to accomplish much in public life. "If the Church in Ireland," writes Rev. Dean Hackner in the *Wanderer* (No. 12), "to-day has liberties which she did not enjoy before, whence has she derived them but from the political action of Daniel O'Connell?" Bishop McFaul in his address complained of "the injustice of taxing Catholics for a system of education which they can not patronize." How is this injustice to be righted except by the judicious use of the ballot? And of what value in righting this and a dozen other grievances can the Federation prove if it shuts itself off from political debates and the indorsement of candidates for office? In the fights waged so successfully a few years ago by the German Catholic societies of Illinois and Wisconsin against tyrannous compulsory school laws, what brought them victory if not their decisive *political* action?

It is well, as the *Freeman's Journal* has pointed out (Dec. 21st), that the Federation afford "room and welcome for men of all shades as to politics and of every political affiliation;" it is well that partisan politics as such be rigidly excluded; but when the rights of the Church and of Catholic citizens are attacked by iniquitous laws, is the Federation to stand idly by on the plea that it is non-political?

It rests with the Executive Committee largely to determine whether the next convention will be fruitful or otherwise. The mistakes that have been made are not by any means irremediable. Nor is this article written to criticize, but rather to advance the movement.

"Many may perhaps be dissatisfied," said Bishop Messmer the other day (quoted in the *Milwaukee Excelsior*, No. 955), "because

†) In strange contradiction with these declarations is the resolution adopted by the convention, pledging its good will and wishing success to the administration of President Roosevelt.

the newly founded Federation has not accomplished anything feasible, because it has adopted no important resolutions and issued no grandiloquent declaration of principles. But this complaint is unfounded. We can not accomplish everything at once, and when the Federation meets again at Chicago in July, it will surely take the necessary steps to accomplish the object it has set before itself. What was the chief task for the nonce has been performed: the Federation has been established, and that is not a little."

The Bishop added that concessions had been made to the Germans which they could hardly expect. We are not aware wherein these concessions consist; but this much is certain: the participation of the Germans in the Cincinnati meeting has proved beneficial to them and to the common cause. We hope the other nationalities who were not represented in Chicago and still refuse to coöperate in a movement that is so pregnant with good promise, will join forces with their brethren. As the *Ami du Foyer*, one of the New England organs of the French-Canadians recently (Dec. 5th) pointed out, nothing can be accomplished by holding aloof. By an active and strong participation in every movement looking to the advancement of Catholic interests in general, the various nationalities "have everything to gain and nothing to lose." They can make themselves and their rights respected, while if they hold aloof they will have neither voice nor influence.

Even if it finds it advisable for the present to abstain from practical politics, the Federation can do much good. "Wherever there is an alternative of right or wrong," says Father Tyrrell, of "false or true, of fair or foul, there the interest of the Church needs to be looked after. In the world of thought, whether we consider history or philosophy or science, there is always a false and a true, and the cause of truth is the cause of Christ and His Church. In the world of action, if we turn to art and literature, there is the fair and the foul, the ennobling and the debasing, a potent influence on the human spirit for good or evil; and it is not hard to see on which side Christ's interests lie. If we turn to the domain of practical utility, is there any corner wholly exempt from the jurisdiction of religion and morality, whether we look to politics domestic and foreign; or to the profession and pursuits of the educated; or to commerce and business; or to public enterprises affecting the temporal and spiritual welfare of millions? With all these matters the cause of the Church and Christianity is intimately bound up, and the Catholic layman has a side to take and a part to play. Nay, it is principally in these matters that Christianity extends its influence and roots itself in human society."

To take this side and to play this part *viribus unitis*, is what the Federation of Catholic Societies proposes to itself, and therefore it has our sincere good will and our best wishes.

How to Combat Yellow Journalism.

Yellow journalism, against which there was such an outcry immediately after the assassination of President McKinley, has outlived the onslaught and continues its nefarious work.

The discussion incident to Czolgosz's detestable crime has, however, developed one fact of the first importance. It has shown that the public realizes that the chief strength of such journalism to-day comes from the support which distinguished men have given to its worst representatives. Along with the perception of this fact has come a realization of the responsibility of such leaders for their endorsement of demoralizing publications.

The only dissent from the position that every self-respecting citizen ought to make it a matter of conscience not to contribute to the yellow journals and not to buy them, has come from a certain clergyman; to-wit, that this is the best way to reach a great audience. "If we desire to reach the great mass of citizens, do we do wrong by putting our teachings in the place where the audience sought will find it?"

The answer is simple. We ought to put our teaching in the place where the audience sought will find it, provided—but only provided—that this is a place where people may properly look for anything. Obscene books are published and secure a large sale, despite the most vigorous efforts to suppress them. No class of people need a good lesson in morals more than the purchasers of such books. But Cardinal Gibbons or Archbishop Ireland or "Bishop" Potter—all men who have at one time or other contributed to such papers as the *New York Journal*—would have no right to contribute decent matter to an indecent book on the theory that they might do good to its readers, even if the publisher could demonstrate to them that he might thus put their teaching in a place where hundreds of thousands would find it—simply because people have no right to look there. "Evil communications corrupt good manners."

The yellow journal is only less objectionable than the publication which crosses the line of decency drawn by the law and which therefore may be suppressed through the courts. As the *Evening Post* very correctly remarks, its pervading spirit is one of vulgarity, indecency, and reckless sensationalism; it steadily violates the canons alike of good taste and sound morals; it cultivates false standards of life, and demoralizes its readers; it recklessly uses language which may incite the crack-brained to lawlessness; its net influence makes the world worse.

If we could suppress such a newspaper by law, without trenching upon the freedom of the press, the problem would be solved. This seems impossible, but the same end may be reached more

slowly by the force of public sentiment. Respectable working-people can be made to feel that they ought not to buy a yellow journal, that it is not a fit paper for their homes, that their sons and daughters are harmed by reading it—in short, that they should treat it practically as they would treat an indecent publication.

But our prelates and other leaders of public opinion can not hope to turn respectable working-people from reading yellow journals so long as they contribute to such journals. Indeed they can not consistently say a word against them so long as they thus endorse them.

The yellow journals care nothing about Bishop So and So's or Father Who-you-Please's ideas on the labor or any other question. All that they want an occasional article from them for, is that they may advertise them as contributors and endorsers; that they may boast that the best men in the community believe in them; that they may persuade the credulous that "the *Journal* (or the *American*, or the *Examiner*, or the *Post-Dispatch*) can not be so bad, or Bishop N. or Father X. wouldn't write for it."

Of what use is it for any rightminded father to object to his son's reading a yellow journal, or for any careful mother to warn her daughter against its corrupting influence, when the child can retort with truth that the most respectable and saintly men write especially for it?

The whole matter is very simple. Are yellow journals bad for the community? If so, they should be discouraged in every proper way by every good citizen, and particularly by every teacher of religion or morality. The most effective way is never to have anything to do with them.



The latest feature of American newspaper enterprise is a news service in advance. We have before us a circular of the Bulletin Press Association, 115 Nassau St., New York, offering a complete telegraphic news service to daily papers for five dollars a week. It is carefully prepared by experts—who do not claim to be prophets, but merely experienced and 'cute newspaper men—mailed under two-cent postage so as to reach the customers twenty-four hours before publication. It is claimed that such prominent papers as the *N. Y. Sun*, the *Chicago Tribune*, the *Denver Post*, etc., use this service, so that the reader of these and a goodly number of other journals never knows, in glancing over the day's despatches, whether he is reading real news or cooked and dried stuff prepared by literary garreteers three or four days in advance of the actual events. The existence of such a bureau is characteristic of the American daily press, which feeds so largely on fakes.

CONTEMPORARY CHRONICLE.

LITERATURE.

Bons Livres à un Franc.—To those of our subscribers who read French it may be interesting to learn that Roger & Chernoviz, 7 Rue des Grands-Augustins, Paris, are publishing, under the editorship of M. Pages, Librarian of St. Sulpice, a cheap edition of Catholic French standard works. The series has the blessing of the Holy Father and the encouragement of a number of bishops. There have appeared up to date the letters and encyclicals of Leo XIII., complete, in Latin and French on opposite pages, in six volumes; one volume of encyclicals and briefs of Pius IX., Gregory XVI., and Pius VII; Massillon's conferences and selected sermons, in two volumes; Bossuet's works, with a complete index, in ten volumes; the works of St. Francis de Sales, in five volumes; Joseph de Maistre's '*Du Pape*,' '*Soirées de St. Pétersbourg*,' and '*Considérations sur la France*,' in four volumes; Pascal's '*Pensées*,' Mgr. Freppel's treatise on the divinity of Christ, Fénelon's disquisition on the existence of God, each in one volume; Bourdaloue's select sermons, in two volumes; Chateaubriand's '*Génie du Christianisme*' and '*Itinéraire à Jérusalem*,' in four volumes; and Xavier de Maistre's select works in one volume.

These are in preparation: '*Esprit de St. François de Sales*,' '*Chanson de Roland*,' Chateaubriand's '*Les Martyres*,' '*Jeanne d'Arc, sa vie*,' etc.; and a two-volume collection of the works of the Apostolic Fathers, in Greek, with a French translation.

As each volume of 300 pages or thereabouts, octavo, costs only twenty cents, plus nine or ten cents postage, it is easy to acquire a choice French library at a very small cost. The present reviewer has in his library some dozen volumes of this series, bought at different times, and all are uniform in size and typographical neatness. We hope the publishers will find sufficient support to continue this meritorious series, originally called "*L'Oeuvre de la bonne presse*."

—The *Arc Maria* (No. 25) is authority for the statement that a secular daily recently wrote of the well-known English author, Mr. Bagot, that he should spell his name with an i instead of an a, so bigoted are his utterances about the Church.

—W. E. Henley, who recently made such a savage attack upon the memory of his dead friend Robert Louis Stevenson, has issued a little volume of verse entitled '*Hawthorn and Lavender*.' Here is a sample:

"Will I die of drink?
Why not?
Won't I pause and think?
—What?
Why in seeming wise
Waste your breath?
Everybody dies—
And of death!"

In another poem (bless the mark!) he calls Winter obscene and

Spring a harlot. The *Sun* rightly remarks that if Stevenson knows what is passing in this world, he must be more than satisfied with the punishment of his faithless friend, whose perceptions have become so dulled as to make him think that this stuff is poetry.

—That genial English critic, Mr. Andrew Lang, gives it as his opinion that the great peril of modern American literature, indeed of modern literature in general, is the peril of the "popular," a term which means a voluntary and injurious and even insulting degradation of the literary standard.

THE RELIGIOUS WORLD.

The Permanent Commission of the Springfield French-Canadian Congress.—The Permanent Commission appointed by the recent congress of our French-Canadian brethren at Springfield to carry out the work mapped out by the Congress, has recently held its first meeting and organized a powerful engine of propaganda by creating a permanent sub-commission for each diocese and a local committee for each Canadian parish. The chief object of the movement is to gather facts to be placed before the Roman authorities with a view to move them to give the Canadian Catholics everywhere equal rights with their brethren of other nationalities.

Infidelity in Latin America and in the United States.—A bishop of the Episcopalian Conference recently spoke of the infidelity and agnosticism prevailing in South America, and especially in Brazil, declaring that the men in Latin America have ceased to believe in the truths of religion. This unproved allegation brought out the following pertinent questions from Bishop McQuaid, of Rochester. (*Union and Advertiser*, Dec. 9th): "Is he aware how much belief there is among the non-Catholic churches of Rochester, in the divine revelation, in the dogmas of the unity and trinity of God, in the incarnation and redemption, in eternal punishment, in the life to come? How many of the non-Catholic people of Rochester frequent their own churches, even to hear the current topics of the day, the sensational events of the hour, or the subject-matter of newspaper editorials, which method of preaching has become almost the rule of the pulpits of the country?"

Chromos for Church-Goers.—The Rev. Mr. Bartlett, of the First Congregational Church in Chicago, has a new scheme "to increase the attendance and to arouse more interest in Biblical teachings." On the Sunday before Christmas he distributed free to every man, woman, and child attending the service, a handsome chromo representing "The Mother and the Child," which was the text of his sermon. The papers agree that it was "a novel and successful departure."

Fire From the Modern Pulpit.—Under this caption we recently read an amusing article, credited to the *Cleveland Plain-Dealer* (unfortunately we can not give chapter and verse, as the journal we clipped the item from simply credited it to the *Cleveland paper* without giving number or date). In smaller towns, where fires are of rare occurrence, the ringing of an alarm causes gen-

eral attention and a good deal of incidental excitement, which is apt to interrupt seriously the Sunday services. A minister in Portsmouth, O., has prepared to relieve the anxiety of his hearers in short order, by equipping his pulpit with a telephone and a fire-alarm card. As soon as the alarm bell is heard, the pastor suspends the service and locates the fire by means of his card. Then he rings up the fire exchange, briefly conveys the information he receives to his congregation, and the services proceed.

OUR ISLAND POSSESSIONS.

Schools in Porto Rico.—In a lecture before the Graduate Club of the University of Pennsylvania, reported in the *N. Y. Tribune* (Dec. 15th), Prof. M. C. Brumbaugh, who was appointed Commissioner of Education for Porto Rico, gave some statistics of his work on that island. Accordingly, there are now 992 public schools, with 50,000 pupils, which cost annually \$501,000. The average attendance is seventy-eight per cent., the largest, excepting Massachusetts, of any country under our flag. There is also in operation a normal school, with two hundred pupils. In all the schools, the children sing our national songs and read from English books. This is certainly a great improvement; but of what ulterior benefit will the best public school training be to the people of the island, if it robs them of their religion?

Civilization in the Philippines.—The valiant Bishop McQuaid, of Rochester, recently took occasion to reply from his Cathedral pulpit to the slanders of the Episcopalian bishops Doane and Kingsolving. He flatly denied, from personal knowledge, their charges against the Catholic priesthood in the Philippines. This priesthood, he said, had civilized the islanders, not in the ways of American industrial labor, by which practically they would have been made slaves, but in the only true—the Christian sense. "They had a morality," he declared, "which I am afraid they will never know again," as American "civilization," through the instrumentality of Protestant denominations, is likely to bring in divorce and its concomitant degradation. The predecessors of the American ministers who are now going to elevate the condition of the Filipinos, have literally civilized the original inhabitants of the U. S. off the face of the earth. It strikes Bp. McQuaid as very singular that the American government should propose to deny religious instruction in the schools to seven or eight millions of natives, most of them Catholics, while they are paying the Sultan of Sulu \$20,000 a year to maintain a harem and allow him full liberty to teach the Koran in his schools; and he rightly denounces such conduct as "national hypocrisy and a libel upon American civilization."

THE CATHOLIC PRESS.

Growth of the Catholic Press in Australia.—The first Catholic newspaper in the Australian colonies, the *Sydney Freeman's Journal*, was started over fifty years ago. Catholics were then few in that new country and lacked means and social standing. To-day they are numerous and a power. In the sixties the *Advocate* was started at Melbourne. The *New Zealand Tablet* was founded

twenty-eight years ago. At present there are in Australia ten Catholic weeklies—two in Sidney, two in Melbourne, two in Brisbane (Queensland), one each in Adelaide (South Australia), Pestle (West Australia), Lancelton (Tasmania), and Dunedin (New Zealand). They range in price from one penny to six pence per copy. Strange to say, in Australia the high-priced journals have always been the most successful.

The *Intermountain Catholic* (Vol. iii, No. 2) accuses the reverend editor of the *Buffalo Union and Times* of excess both in praising and blaming. "When he praises a man," says our Salt Lake contemporary, "Father Cronin elevates him to the seventh heaven, and when he starts in to roast another, he does him up to a finish." To an impartial observer it would seem that this charge lies pretty much against almost the entire Catholic press of these United States. It would prove a useful subject of discussion if ever that convention of Catholic editors meets, for which several of our contemporaries have been working so strenuously for many a moon.

OBITUARY.

THE REVIEW has lost three staunch friends lately: REV. C. KÖNIG, of East St. Louis, REV. MAX KOCH, of Belleville, and DR. P. MEHRING, of Portage des Sioux. Their souls are recommended to the prayers of our readers.

Switzerland lost one of its most distinguished Catholic journalists in the decease of MR. OSCAR HIRT, editor of the *Luzerne Vaterland*. Mr. Hirt was for twenty-one years a member of the staff of that newspaper, which is generally regarded the leading Catholic central organ of the Republic.

EDUCATION.

War on Bigoted Text-Books.—The International Catholic Truth Society is doing a needful service to the cause of Catholic truth and justice in showing up the bigoted and unreliable character of some of the text-books used in normal schools, colleges of pedagogy, etc., throughout the country. Three of the worst of these are: Painter's, Williams', Campayre's, and Davidson's histories of education. The results of the examination of these books made by the Society ought to be spread broadcast in penny pamphlets.

The President's Message in Public Schools.—Considerable discussion was aroused in the press recently by the report that the Superintendent of Schools at Indianapolis had ordered President Roosevelt's message to be read in the public schools as a model of "current history, civics, and good English." We now learn that the Superintendent of Schools at Terre Haute, in the same State, refused to adopt the suggestion. We agree with the *Pilot* (No. 51) that, while Mr. Roosevelt's message is a good one, indeed among the very best, there is no reason why it should be put before school-children, so long as the country is governed by party rule and partisanship has no place in general education. Our contemporary adds the pertinent query, whether the school-children of Indiana have been all made familiar with President Washington's Farewell Address, which is also a good model of lofty Americanism and admirable English.

MISCELLANIES.

How a Protestant Minister Gave Himself Away.—The venerable convert H. L. Richards, of Winchester, Mass., contributed to the Christmas number of the *Catholic Columbian* a touching paper on "Fifty Years in the Church." We quote his account of an incident in his life as an Episcopalian minister, as an illustration of the absurdity of any Protestant denomination presuming to call itself Catholic. "I was officiating one Sunday in Trinity Church," he says, "the rector being temporarily absent. At that time I was quite High-church and accustomed to ring the changes on the claim that we were true Catholics—not Roman, you know. On retiring after the service, I had reached the vestibule when I was met there by three Irishmen who had apparently just arrived from a journey. They approached me respectfully, tipping their hats, when one asked 'Your reverence, is this the Catholic church?' Instinctively and without time for reflection I replied: 'No, my good man, this is not the Catholic church. You see that tower over there above the house—that is the Catholic church.' Imagine my mortification when I had time to realize how completely and unconsciously I had simply given myself away. It was only another practical illustration of the truth of the saying of St. Augustine, that a stranger going into any town and enquiring for the Catholic Church would never be pointed to a schismatical conventicle but to the place of worship of the real, old, Catholic Church, universally recognised as such."

Are We a Christian Nation?—The *Northwestern Catholic* is not one of the papers that think we are. It says (No. 11) that while we have an ever present, profound desire to be great, we do not care about the welfare of our neighbors; that the trend of our education is rather to produce something to be admired than something intrinsically good; that in our dealing with other races we strive to maintain our superiority rather than to uplift and share our good things with them; that in our relations with each other money is placed before the man. While there is hope for us because many of the individuals that make up our nation are Christians, it is a mere flight of oratory to say that we have attained to the grace of a Christian nation.

In this connection it may not be amiss to acquaint our readers with the little known fact that our government once made a treaty in which it positively disclaimed all title to the epithet a Christian nation. It was the treaty negotiated Jan. 4th, 1797, by Joel Barlow, during Washington's administration, with Tripoli, the eleventh article of which begins with the preamble: "As the government of the United States of America is not in any sense founded on the Christian religion," etc. In renewing the treaty in 1805, Jefferson struck out these words.

A Modern American Lay Index.—The *Globe-Democrat* recently published a list of books that are not freely circulated by the St. Louis Public Library. It includes such works as Balzac's, De Foe's, Fielding's, Ouida's, Sue's, Mrs. Southworth's, Flaubert's, and Zola's novels and a number of scientific, mostly medical, books. The *Mirror* (No. 38), in commenting on the matter, sagely re-

marked that, as the Public Library is mainly a library for children, the management is wise in prohibiting the circulation of most, if not all, of the books on its *Index expurgatorius*. No doubt thousands of level-headed Protestants share this opinion. It is hard to understand why these same people will blame the Catholic Church for trying to keep certain dangerous books out of the hands of her children. Even in this enlightened age most persons are and remain, no matter how old they get, children intellectually, who are not able to distinguish hurtful mental pabulum from good. Why then blame their wise and kindly mother for withholding from them all noxious spiritual nourishment to the utmost of her power?

St. Friday.—An Albanian writer recently asserted that there was near Dodona a church dedicated to St. Friday, wherefor he was sharply called down by a correspondent of the *Tablet*, who inclined to believe that the church in question was dedicated to Good Friday, the day of the Crucifixion, since there was no saint of that name. This seems, however, an error. Fr. Nilles, S. J., a recognized authority on Oriental matters, tells us in his '*Calendarium*' of the Eastern and Western Church, that a St. Friday exists and is called in Greek "*Hagia Parascheve*," among the Slav races, "*Sv. Paraschevi*," and by the Roumanians "*Santa Paraschevi*." All these names mean St. Friday. Fr. Nilles even says there are no less than five saints of that name. The first seems to have been baptized Paraschevi because she was born on a Friday. One of the five is called by the Slav and Roumanian nations their mother. Another is to be found in the Roman Martyrology (as Parasceve) on the 20th of March. It may be well to remark here, however, that the Bollandists say: "Extremely puzzling and very fabulous are the facts related about this saint—whether one considers the saint herself (one of several?), the story of her life, the places traversed, the time, manner and other circumstances of her martyrdom, or the Greek, Latin, or Italian Acts." It is questionable, too, whether she was ever canonized by Gregory X.—or by any other Pope. The Bollandists insert the significant words "*ut ferunt*" after the assertion, and add the still more significant ones "*verum res nimis dubia est*."

Something About the "Mystic Workers of the World."—A reader wishes to know what we think of the mutual benefit society called the "Mystic Workers of the World." From the point of view of the insurance expert, we have only to say: Compare the assessments of the "Mystic Workers" with the table given by our contributor "Accountant" in No. 30, last volume of *THE REVIEW*, and you can figure out for yourself how long this society is apt to last. As to the religious side, we read about the "Mystic Workers" in the '*Cyclopedia of Fraternities*,' page 159: "The founder of the Mystic Workers was a member of the Masonic Fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees, and Woodmen of the World, from which it may be inferred that the Mystic Workers is the legitimate offspring of the most representative of the older and modern fraternities,"—i. e., societies with whom no practical Catholic ought to affiliate.

NOTE-BOOK.

We beg to call the attention of our subscribers, old and new, to the remarks printed on the last page of the cover. Having installed a Buckeye Index File in our office, with a separate card for each subscriber, containing his name and address, the date of his subscription and a list of the various payments made by him with the date to which he is credited, we deem it unnecessary henceforth to send out separate receipts, and shall do it only when specially requested. If you have made a remittance, watch the yellow label on your paper. Within two weeks you will find your remittance properly credited there; if not, drop us a postcard and the matter will be righted. The date-line on the label is easy enough to decipher. If it reads, "1jan2" for instance, it means that your subscription is paid up to January 1st, 1902. It will be promptly changed into "1jan3" upon receipt of two dollars for renewal.

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We are in receipt of a query concerning the best mode of treating certain church-goods dealers who are in the habit of sending articles that have not been ordered and are not wanted, to priests and nuns, and afterwards pester these good people with communications and threats to compel them to return the goods or to pay for them. The best way is not to accept these goods at all. If one has accepted them and finds that he does not want them and feels disinclined to take the trouble to return them, we suggest that he put them away and entirely ignore all letters and threats, holding them for perhaps a year, ready to surrender them at any time to a personal representative of the firm upon a receipt. The threats these importunate fellows make are utterly vain. No one can by any manner of means be forced to pay for anything he never ordered.

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Rev. Fr. Alphonse, O. S. B., of Devil's Lake, North Dakota, requests us to warn the reverend clergy against a certain individual who goes around pretending to publish a year-book for Catholic congregations. As a sample he shows a year-book of the Fargo Cathedral parish. His main object is to obtain a few lines from the pastor authorizing him to collect advertisements among the business-men of the town, from the proceeds of which the expense of printing the year-book is to be defrayed. He collects as much money as he is able and then disappears. At Devil's Lake he went by the name of M. J. Russell. He is tall and slim, with a fair complexion and chestnut hair. His age is not above thirty.

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After publishing such a harsh article on the pastoral issued by Bishop Alcocer, Apostolic Administrator of Manila, upon the occasion of the assassination of President McKinley (cfr. No. 35, vol. viii, of *THE REVIEW*), the *Independent*, in its number 2910, undertakes to extenuate the prelate's conduct by saying that "as non-Catholics do not profess a faith in purgatory, and while living would not wish the prayers implying the existence of purgatory

to be made for them after their death, the Church makes the law that no regular requiem services be held on the occasion of the death of non-Catholics." Our contemporary believes this is what Bishop Alcocer had in mind when he issued the order forbidding requiem masses for President McKinley, and intimates that, when he is educated up to American ways, he will at another such juncture order masses '*Pro Pace*' or '*Pro Quaquumque Tribulatione*.'" It is an astonishing view to express on the part of a journal which continually chides Catholics for their lack of liberality and broad-mindedness. What sect shows such tender consideration for the belief of outsiders as the Catholic Church does according to the *Independent*! In matter of fact, the Church makes her laws and regulations without regard to the faith or rather unbelief of any sect.



His Eminence Cardinal Steinhuber, S. J., in a letter to Mr. Theodore B. Thiele of Chicago, in which he conveys to that gentleman the Holy Father's blessing and genuine gratification over an address in favor of the temporal power delivered at the last annual meeting of the German Catholic State Federation of Illinois, says that His Holiness appreciated the address all the more "since the very important question of the liberty and independence of the Holy See was so little understood in the United States, and so many were unable to see that the head of Catholic Christendom should not be a subject of any worldly sovereign." The Cardinal concludes his kindly letter with the wish: "May the German Catholics of North America in the future, as in the past, stand firmly for the cause of God, and may each man do his share." Mr. Thiele rightly thinks that the action of the Holy Father and the letter of Cardinal Steinhuber is a recognition not merely of the services which he has been able to render the cause of Catholicity, but of the work done by German Catholics throughout the country.



The Milwaukee *Catholic Citizen* (No. 7) is authority for the statement that President Roosevelt, in a recent conversation with Cardinal Gibbons at the White House, claimed that he was a blood relation of the late Archbishop James Roosevelt Bayley, of Baltimore, who became a convert in 1842.



The traditional birth-rate of the "sucker"—one every minute—has increased to a thousand. "In greater droves than ever before," said the *Saturday Evening Post* the other day, "the lambs have gone baa-ing and bleating into Wall Street during the past twelve months. Oil-fields have claimed their thousands, gold-fields their tens of thousands, and the 'get-rich-quick' men the undivided remainder. Nothing has been too transparent, too flimsy, to catch its crowd of innocents. Every old skin-game and a hundred new ones have been worked on and have worked the public." The only safe rule in these matters is: Investigate and remember that the larger the profit you are offered, the surer you are to lose your capital.

The Duty of the Hour.

ORDINARILY, we distinguish the loyal Catholic from the deserter by the conscientious fulfilment of his religious duties. For us religion is a duty to be fulfilled, not a sentiment to be gratified at will. Of course there are degrees and shades, originating in a larger or smaller measure of conscientiousness innate in the individual soul. But he who delivers up his children to the Moloch, and himself fails to perform his Easter duty, can not claim to be considered a Catholic; and if he sets up such a claim nevertheless, we have the right to call him a fraud and a Liberal, no matter whether he be a millionaire, a scholar, or official in high station; a mechanic, a day-laborer, or a beggar.

For practical every-day life this criterion is sufficient; but the scholar, the man of higher education, will have to be judged by a superior standard, in accordance with the talents wherewith Providence has blessed him. If he does not wish to forfeit his claim of being called a Catholic scholar, he will have to see to it that not only his conduct in daily life, but also his knowledge, his thought and research is in full and absolute conformity with his religious faith. This may be hard at times, but nothing can alter the granite certainty that there is but one truth. It is often still more difficult to prove the lack of this conformity in concrete cases; for in the realm of the spirit, the variations, transitions, and shades are even more numerous and frequent than in visible nature.

From a Protestant coign of vantage it may be admitted that the question of a scholar's relation to revealed truth is both unanswerable and unjustifiable, as Protestantism has no objective standard. In the Catholic Church it is otherwise. For all, however, be they Protestant or Catholic, who actively participate in the intellectual movement of the age and who put their vocation in touch with the great questions concerning God, the world, and man; for all who deal with the object "man" in practice, and who therefore ought to have some sort of theoretical knowledge of this object, there is a criterion both clear-cut and simple, free from all narrowness, to which not only the Catholic scholar, but every one who lays claim to the name of Christian can safely and unhesitatingly subject himself. St. Augustine has formulated it thus:

"Truth consists in this that we posit three things in 'God—the cause of the world, the supreme good, and the point of support of human reason. Error consists in this that we put these three things in the corporeal world or in the human spirit."

In this spirit of error we are all of us swimming as in a boundless ocean; every mother's son of us off and on gulps a mouthful of salty brine, and many of us, alas! are no longer able to distinguish it from clear spring-water. This spirit seeks for the cause of the world in the movements of material atoms, the supreme good in coarser or finer sensual indulgence, and reason's point of support in the autonomous human spirit. To this fundamental error we owe Darwinism and Häckelianism in the natural sciences and in anthropology, the counterfeiting of the basic conceptions ("*Umwerthung aller Werthe*," in Nietzschean parlance) of logic and ethics, of sociology, jurisprudence, and politics. It strives in dead earnest to establish science, religion, art, morality, the State, right, and family on a Darwinistic or evolutionistic basis. Unfortunately, even cultured Catholic circles have not escaped contamination. The secularization of science has left its traces everywhere. Only recently an eminent professor complained that "we have no more Catholic jurists," meaning, of course, that there were no longer any good Catholics in the legal profession. The same is true, generally speaking and with but rare exceptions, of the medical profession; nor can it surprise those who have time and again seen it taught in medical books and publications, that materialism is the true faith of every advanced physician.

All this and much more that could be adduced in this connection shows that it is high time to make a strong fight against the modern secular spirit, which controls not only most of our higher institutions of learning, but extends its suctorial organs deep down into our common schools. "The audacity to say everything has created the indolence to hear everything." It seems like a description of our own times when we read in the works of Père Gratry:

"How many intellects have been suffocated under the mass of errors which they neither accepted nor repulsed, but simply tolerated. . . . In this state of spiritual decay the mind, like a corpse, suffers everything without stirring and inertly takes every blow. It has lost the ferment of life which alone can effect the separation of the good from the bad, of life from death. . . . The number of such unnerved minds among us is fearfully large, and the rest are caught by the raging fever which precedes debilitation. Those who are calm and sound, decided and straight, wise and symmetrically developed, are fewer than ever before since seven hundred years."

This description unfortunately fits the spiritual condition of a very large number of our educated Catholics of to-day, who, while languidly keeping up a semblance of Catholic practice, are deep down in their hearts indifferent, if not corrupt, spiritually. Were it not thus, Liberalism, Americanism, could never have arisen and flourished among us.

Hohenlohe and Bismarck.



IN 1898 the Cotta Publishing House in Stuttgart, Germany, published in two volumes 'Reflections and Reminiscences of Prince Otto von Bismarck.' To this work there has lately been added a 'Supplement,' which contains principally correspondence.

The *Kölnische Volkszeitung* in a late number reprinted some of the most interesting of these letters. Among them are three written by the late Cardinal Hohenlohe, which will, no doubt, be of great interest to many readers of THE REVIEW, as they are an important contribution to the history of the time.

I.

"ROME, March 5th, 1876. After Cardinal Ledochowski had arrived the day before yesterday, and had been received in audience by His Holiness on the same evening, and had also been welcomed by the Papal Court, he came last night to the residence of the Countess Odeschalchi (nee Branicka), whither a number of distinguished persons had been invited. Cardinal Ledochowski declared himself highly pleased with the kind and condescending treatment he had received in Ostrowo; with the beautiful garden for promenading, etc. He also remarked that in Berlin they would not proceed further against the Catholic Church; and although not just now, nevertheless in the near future, the Imperial Chancellor would make peace with the Catholic Church. I said to the high dignitary who related this to me: 'Then they ought to send Cardinal Ledochowski as a legate to Berlin.' I received the answer that this was a trifle premature (*tropo presto*), and that, moreover, they are here now of a more conciliatory disposition, and no more speeches or allocutions would be held against Prussia. I answered: 'Let us hope so! *Especialy ought a quietus be put upon the action of the Centre Party*, and the bishops of Germany be instructed to come to an understanding with the government wherever possible, and to tolerate this *modus vivendi* for the present.' A high and influential gentleman gave me to understand that this would be done;—but whether it will, is another question. This same gentleman was also of the opinion that the whole trouble originated with the late Cardinal Reisach, who had persistently instigated the Pope and Antonelli against Prussia, and the seed had now germinated into a great calamity. To give a clear statement of the situation here is exceedingly difficult; I therefore restrict myself to citing the above facts, and remain with best wishes for your welfare, G. CARDINAL VON HOHENLOHE."

II.

"ROME, November 26th, 1879. My gracious Lord ! Your Serene Highness will permit me to write once again. I am told here that the peace negotiations with Cardinal Jacobini make good progress, and I thank God for this good turn of affairs. However, certain 'clerical hot-heads' flatter themselves that the Jesuits shall again be smuggled into Prussia by means of a paragraph something like this : religious societies and associations have free admission into Prussia. If only the *Jesuits* be not mentioned, they persuade themselves that the paragraph shall pass and the Jesuits will follow. Happy simplicity ! It is, however, good to protect our country against *this national scourge*. With the best wishes for your Lordship's well-being and the most profound respect and veneration, Your Highness' most devoted servant, G. CARDINAL VON HOHENLOHE, Bishop of Albano."

III.

"VILLA D'ESTE, March 25th, 1881. Most Illustrious Prince ! May Your Serene Highness permit me to offer to you my heartiest congratulations upon your birthday. Every respectable German must give thanks to God on this day, that He has given you, my gracious Lord, to the Fatherland, and pray for you, that you may still live many, many years and may experience much joy and consolation after so many anxieties, troubles, and annoyances. I do this every day. *On your birthday I shall have prayers said especially for Your Highness in my Diocese of Albano*, whither I shall go for a long stay and *leave the Vatican to shift for itself*, in order that it may gradually come to its senses and approach the German government more and more. With the entreaty to remember me most kindly to Her Serene Highness, your consort, and with the assurance of the most sincere attachment and friendship, I have the honor to be Your Serene Highness' most devoted servant, G. CARDINAL VON HOHENLOHE."

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These Hohenlohe letters show how well informed the Curia was when, upon the official appointment by the German Emperor of Cardinal Hohenlohe as German ambassador to the Holy See, it declared under date of May 2nd, 1872, that it regretted "not to be in a position to authorize a cardinal of the Holy Roman Church to accept such a delicate and important office under the present circumstances."

It leaves indeed a very sad impression to see a cardinal, a prince of the Church of God, a member of the papal cabinet, write letters of such a tenor, to such a man. If the commonest *gens-d'armes* in the employ of the German government had addressed similar epistles to the Curia, Bismarck would forthwith have brought down upon him the most dire punishment as a "traitor and an enemy of the government."

F. A. M.

